A

SERMON

Preach'd before the Rt Honble the

LORDS

Spiritual and Temporal,

In the Collegiate CHURCH of *WESTMINSTER,*

On *Saturday*, the Thirtieth Day of *January*, MDCCII.

BEING

The Anniversary of the Martyrdom of King *CHARLES* the First.

By WILLIAM *Lord Bishop of* Carlile.

LONDON,
Printed by *Edw. Jones*, for *Tim. Child* at the *White-Hart* at the West-End of St. *Paul's* Church-yard. 1702.

Die Lunæ, 1° Febr. 1702.

IT is Order'd by the Lords Spiritual and Temporal, in Parliament Assembled, That the Thanks of this House shall be (and are hereby) given to the Lord Bishop of Carlisle, *for his Sermon preached before this House on the Thirtieth of* January *last, in the Abbey-Church at* Westminster: *And he is hereby desired to Print and Publish the same.*

Matt. Johnson,
Cler' Parliamentor'

2 Tim. II. 11, 12.

It is a Faithful ſaying: For, if we be dead with him, we ſhall alſo live with him; if we ſuffer, we ſhall reign with him.

WE are this Day commemorating the great Benefit done to the Eſtabliſh'd Church of God in this Nation by its chief Martyr King *Charles* the Firſt; and the Text will help to teach us the hard Leſſon, of being made *like him* (like our bleſſed Saviour himſelf) both in his *Sufferings* and *Glory*. 'Tis true, we are ſure to meet with ſtrong Oppoſition in our Endeavours that way; both from the *Cunningly deviſ'd Fables* of our own Luſts and Natural Paſſions, and from the *Wiſdom of this World*; but againſt the Danger of both theſe, our Great Apoſtle has take care to ſecure us. In this Epiſtle, he ſeems to have his Eye moſt eſpecially fix'd upon ſuch Perſons, as might properly enough be call'd the *Deiſts* of his Time; Men of Rea-

ſon (forſooth) and Argument, who (contemning the dull Tracks of Revelation) had contriv'd a fine and eaſy Scheme of Religion, exactly calculated for the Humours of a Lewd and Debauch'd Generation of Men; ſuch as they had to deal with. They impos'd no heavy Burthens on their Proſelites; But their Precepts were generally ſmooth and taking; the grand Maxim of their Schools being, *Let us eat and drink, for to morrow we dye.*

Theſe Principles, we may eaſily imagine, would quickly gain Credit and Repute, and meet with an Univerſal Welcome; as being ſuch as ſooth'd Men up in their beloved Vices and Immoralities: And therefore 'twas no Wonder if St. *Paul* was houted at and deſpis'd, when he ventur'd to broach his *New Doctrines*; preaching up *Chriſt and the Reſurrection.* Why? To tell Men of Senſe, of *Crucifying a Darling Luſt*; of parting with a *Right Hand*; of *plucking out an Eye*; of *bleſſing thoſe that curſe them*; of *loving their Enemies*; of *praying for thoſe that deſpitefully uſe them, and perſecute them*; and of undergoing a Thouſand the like Severities, for the ſake of an Imaginary Kingdom

of

of Heaven, these are *hard* (intolerably *hard*) *Sayings*. *Who can bear them?*

And yet this is the Rigorous State of Christianity, as the Apostle had described it to them. No marvail then, if his Sermons met with a very cold and sorry Reception. Alas! Meer *Flesh and Blood* (which was all that these Philosophers pretended to take care of) were not fit to *inherit the Kingdom*, as it appear'd in Every of his Discourses. However, this is the true and very State of the Case; these the only Conditions of Salvation under the Gospel. And therefore he here peremptorily commands his Son *Timothy* (as ever he hopes, in the Great Day, to *give a good Account of his Stewardship*) manfully to *teach these things, and maintain them*. This he is commanded to lay down as a *Faithful Saying* (an Unquestionable and Infallible Truth) that, *if we be Dead with Christ, we shall also Live with him; if we Suffer* (and not otherwise) *we shall also Reign with him*. Which Words do evidently contain,

1. The Entertainment that Christians are to expect on Earth: They must *Suffer*, and even *Dye*, with their Saviour.

2. The Reward they may look for hereafter, for having ſo done: They ſhall *Live* and *Reign* with him. Theſe two Doctrines being *Generally* and *Particularly* inſiſted on, (both as they Concern every Member of God's Catholick Church, and as they more eſpecially relate to the Glorious Martyr of the Day) I ſhall,
3. Conclude with ſuch *Practical Reflections* as are ſuitable to the Occaſion of our preſent Meeting.

As to the *Firſt* of theſe; We muſt *Dye* with our Saviour here, imitate him in all the ſeveral Branches of his Paſſion upon Earth, if we expect to participate of his Glories in Heaven: So that it will be Neceſſary to have a full and perfect Eſtimate of all the Miſeries our Lord and Maſter underwent in the Fleſh; before we can be able to complete the Survey of our Own. And, truly, the *taking up of his Croſs* will appear to be a ſtrangely Diſmal and Terrible Task, if we ſhall only take an Abſtract of his Life; without conſidering the bittereſt Part, in his laſt Agonies. From the

Womb

Womb to the Crosſ, he was *a Man of Sorrows, and acquainted with Grief*; inſomuch that (in all his Story) we never Read, that any of the Follies of this World did ever ſo far win upon his Affections, as once to extort a Smile from him. We muſt not indeed think of being Able to *fill up the Meaſures* of all his Sufferings. Our Redeemer had the Aſſiſtance of an Infinite Power and Godhead, to Support his Humanity under the Weight and Preſſure of theſe Sorrows: Whereas Single Mortality could never have been *ſufficient for theſe things*. But ſtill, 'Tis a Duty (we ſee) requir'd of us to take as large a Share of his Croſs upon us, as the Frailties of our Nature will ſtand under. We muſt reſolve not to Boggle, nor Start back from our Charge, upon the Proſpect of the greateſt Misfortune (nay, even Death it ſelf) that may befal us in our Maſter's Service; to endure Hardſhip, as *good Soldiers of Jeſus Chriſt*; to be ready to ſubmit our ſelves, with all Willingneſs of Mind, to the moſt exquiſite Tortures, that either the Wit or Cruelty of a bloody Tyrant can Invent or Inflict.

Having

Having attain'd to this Degree of Courage, we ſhall eaſily be able to follow (at leaſt) the Example of St. *Paul* himſelf; who, as he tells us, was *more abundant in Labours* than the reſt of his Fellow-Apoſtles, *in Priſons more frequent, in Deaths oft.* Nor were the Promiſes ever to be come at, but upon theſe Terms. Even under the dark Veil of the Law, and the *Jewiſh* Diſpenſations, the Faithful *were tortured, not accepting Deliverance; that they might obtain a better Reſurrection.* Theſe were the harſh and rigorous Conditions of Salvation under the Law; and we are not to expect it on eaſyer Terms under the Goſpel. No. *The Son of Man came not to ſend Peace on the Earth, but a Sword*; and therefore they that will be his Diſciples, and Followers, muſt look for Tribulations here.

Another Branch of the Sufferings we are to undergo, is the taking up with a Scanty Proviſion, as to the *good Things of this Life*; and Submitting to whatever ſlender Portion Providence is pleas'd to allot us: And, in this Particular too, we are to be Fellow-Sufferers with our Saviour; and to purſue thoſe Meaſures which he, in his own Exam-

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ple, has preſcribed us. He choſe to make his Appearance amongſt Men, under the mean Circumſtances and Character of a *Carpenter's Son*; and his Worldly Enjoyments were even Inferiour to what are uſually afforded to Men of that deſpicable Rank. *The Foxes had holes, and the Birds of the Air had neſts; but the Son of Man had not where to lay his head:* And as mean a Pittance muſt content us, if we deſire to be *Followers of this Lamb.*

But, beſides the Afflictions which will befal us in our Bodies and Eſtates, we muſt alſo expect to ſuffer in our Good Name; to be made a By-word and a Reproach to all about us. And, in this too, we are only Partakers of our Maſter's Sufferings; who was branded with the odious and ſpiteful Names of *Beelzebub*, *a Madman*, and *one that had a Divel.* Nay, even at the Croſs (when his Agony was ſufficient to have made the moſt ſtubborn Cruelty relent, and melt into Pity) the *Jewiſh* Wits were at work; Drolling and Sporting themſelves with his Paſſion. *Ah!* (ſay they) *Thou that deſtroyeſt the Temple, and buildeſt it in three days, ſave thy ſelf; and come down from the Croſs!* He

that pretends to be the Saviour of others, *can he not ſave himſelf?* Nor *Chriſt, the King of Iſrael, deſcend, to magnify his Power?* During theſe and the like Reproaches (*as a Sheep before its Shearers is dumb, ſo*) *he open'd not his Mouth: When he was Reviled, he Reviled not again; when he ſuffer'd, he threatned not.* And the like Meekneſs of Temper will be a very neceſſary Qualification for ſuch as would be eſteem'd his Diſciples; ſince, *if they have call'd the Maſter of the Houſe Beelzebub* ('tis our Lord's own Argument!) *much more will they call them of his Houſhold.* 'Twas St. *Peter*'s Prediction that in *the laſt days there ſhould come Scoffers, walking after their own Luſts:* And indeed, as long as a General Luxury prevails (which, 'tis to be feared, will be to the *Conſummation of all Things*) 'tis not to be hoped that Men of Piety ſhould be better treated.

And now, if theſe be the Terms of our Salvation; to be ready (on all Occaſions of the Goſpel) to offer our Bodies to the Rack and Torture, our Eſtates to Plunder and Sequeſtration, and to proſtrate our Good Name before the *Throne and Seat of the Scornful, who then can be ſaved?* 'Tis queſtionleſs a Difficult

Task for frail Humanity to ſtand any One of theſe *fiery Tryals*; and next to an Impoſſibility for it to vanquiſh them all. 'Twill therefore highly concern us to enquire how we are provided to encounter and grapple with theſe Afflictions: And, as ſoon as ever we do that, we ſhall immediately diſcover that *of our ſelves we are not able to do any thing, as of our ſelves, but that all our Sufficiency is from God.* 'Tis his Glory to aid and aſſiſt us under all our Infirmities; and we have good Encouragement to rely upon Him for Help, when we conſider that He himſelf is the firſt Mover and Author of all our Sufferings. This ſingle Reflection prevail'd with good old *Eli* to liſten to *Samuel*'s ſevere Meſſage, denouncing Judgments againſt him and his Houſe, with this pious Submiſſion—*It is the Lord; let him do what ſeemeth him good!* Surely then, inſtead of languiſhing under the Preſſure of any Extraordinary Affliction, it will much better become the Profeſſors of our Religion to embrace preſent Miſeries as an Earneſt of our future Happineſs; and, with the greateſt Readineſs imaginable, to ſubmit to ſuch *Stripes as will heal us*, and are the happy Inſtruments of our Reconciliation to an incens'd God.

When we have once wrought our ſelves up to this holy Frame of Spirit, not any (nor indeed all) of the Sufferings we have mention'd will be able to diſcompoſe us. The bloodyeſt Tortures, to which our Bodies may be expos'd by the Rage and Fury of our Enemies, cannot touch us; as long as we have the Verdict of a good Conſcience to aſſure us that our Peace is made with Him, who has the ſole Power of *throwing Body and Soul into Hell.* This will Buoy us up under the ſharpeſt Encounters to which we are lyable in our Pilgrimage on Earth; whilſt we have not the *Sentence of Death in our ſelves, but our Truſt is in that God which raiſed the Dead.* Neither ſhall we need (being thus rooted in the Faith) to be concern'd at any of the moſt terrible Storms or Shocks of Fortune. Theſe *Plagues* will not come ſo *nigh our Dwellings*, the Innermoſt Receſſes of our Souls, as to diſturb our Peace and Quiet. He that cannot lye has given us his faithful Promiſe that, when he *makes Proviſion for the Lillies of the Field and the Birds of the Air*, he will alſo infallibly provide for us; who (thro' his infinite Goodneſs, and the Sufferings of his Dear

Son)

Son) are *of more Value than many Sparrows.* Nor will the Laſh of a Virulent Tongue have any more Effect upon us than *Waves daſh'd againſt a Rock*; when we conſider that this or the other foul Mouth'd Slanderer is only the wretched Inſtrument, wherewith our God (at preſent) is pleas'd to correct us. Nay; If all other Comforts ſhould fail us, 'twill however be a great Refreſhment to conſider that theſe Afflictions (be they never ſo bitter and ſtinging) are but Tranſient and Momentary. They will quickly have an End, and Vaniſh: And then our great *Crown of Rejoycing* will be this, That *our light Afflictions, which were but for a moment, have wrought for us a far more exceeding and eternal Weight of Glory*; when, after our ſhort *Sufferings* and *Dying* with our Saviour, we ſhall come to be admitted for ever to *Live* and *Reign* with him.

And this is the *Second* Particular in the Text; of a far more pleaſing Sound than the Former: As affording us a Raviſhing View of the Reward of our Sufferings, and the Glories that await us in the End of our Race and Conflict. Had *Pilate* known *Jeſus* to be the *Meſſias*, he could never have

been guilty of putting the Impertinent Queſtion, *Art thou a King then?* Yes, ſurely; He is a King. *To this End he was born; and for this end he came into the World.* All the Prophecies, that foretel his Coming, are very particular and exact in their Deſcriptions of his Kingdom and Soveraignty. The Royal *Pſalmiſt* places this his *King upon his Holy Hill of Sion*; giving him the *Heathen for his Inheritance, and the utmoſt Parts of the Earth for his Poſſeſſion.* Elſewhere, He ſeems to be Tranſported with the Thoughts of this Subject; and therefore he dwells upon it, in a ſtrain more than Ordinarily Florid and Poetical. *Thy Throne, O God, is for ever and ever. The Scepter of thy Kingdom is a right Scepter. Thy God hath anointed thee with the Oyl of Gladneſs, above thy Fellows.* With much more, to the ſame purpoſe, in the 45th *Pſalm*; wherein we have all the Delicacies of a Prince's Court, in its full Beauty and Splendour, ſumm'd up and apply'd to our Saviour's Kingdom.

But ſtill, It does not appear, in what Senſe we are to underſtand this *Kingdom of Chriſt*, ſo as to have a Proſpect of being Sharers with him in the Glories of his Soveraignty.

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Can we expect to be advanc'd to the Right and Left Hand of this *King of the Jews*? Or, to be permitted to ſit with him on his Throne, judging the Twelve Tribes of *Iſrael*? Yes; We may. He has promis'd this Honour to thoſe *for whom it is prepar'd*; and amongſt ſuch are we, if we *keep his Commandments*. However; to come to a nearer Acquaintance with the Nature of the Reward promis'd in the Text, under the Phraſe of *Reigning with our Saviour*, let us enquire what is chiefly meant by Chriſt's *Kingdom* in the Dialect of Holy Writ: That ſo we may be furniſh'd with an exact Notion of that Happineſs we are like to arrive at, when we ſhall be admitted to a ſhare of its Scepter.

And, Firſt; by this *Kingdom* is ſometimes meant the Catholic Church or Communion of Chriſtians, united under one Supreme Governour or Monarch, Chriſt their *King*: Who, by other Figurative Expreſſions, is alſo ſtyl'd the *Head*, the *Maſter*, and the *Bridegroom*. And in this Senſe we are taught to underſtand *John* the Baptiſt's ſhort Sermon in the Wilderneſs of *Judea*: *Repent ye, for the Kingdom of Heaven is at hand.*

That is, The *Meſſias* is coming to put an end to the *Kingdom of Darkneſs*; to take off the Veil of fond and empty Ceremonies, and to eſtabliſh his own Dominion upon the ſolid and ſubſtantial Fundamentals of his Goſpel. And indeed the Polity of the Chriſtian Church is properly a *Theocracy*, or Heavenly Monarchy; wherein the Subjects, Laws, Rewards and Puniſhments, are purely Divine, and wholly different from thoſe of Temporal States. Hence it is that the Apoſtle tells his *Philippians* that their *Converſation is in Heaven.* Where the Words in the Original might have been render'd, *We are* Freemen *of Heaven, and have our Names inroll'd in that Corporation:* For he there ſeems to allude to the Cuſtome of many in thoſe Days, who (tho' they were born and liv'd in Places at a great Diſtance from *Rome*, yet) thought it a Glory to be made Free of that Great City. And ſo the Moral of the Story is this, We are here ('tis true) in our Pilgrimage on Earth, almoſt out of the *Kenn* of Heaven and the Manſions above: But 'tis our great Comfort to Remember that our Title to this Inheritance is enſur'd to us, and we ſhall hereafter be

admitted to all the Priviledges and Immunities of Free-born Citizens in the *City of the Living God, the Heavenly Jeruſalem.*

Now, To *reign with Chriſt in this Kingdom*, is to partake of the Glories of the Goſpel; to be admitted to a Diſcovery of the Myſteries of our Redemption, and to a Proſpect of Salvation upon Goſpel-Terms. The Bleſſedneſs of which State mainly conſiſts in this, That *we, who before ſat in Darkneſs, do now ſee a great Light*; and to *us, who ſat in the Region and Shadow of Death, is Light ſprung up.* The Infidel part of the World are ſtill under Miſts and thick Clouds of Ignorance, wholly unacquainted with the Promiſes or Hopes of a future Eternity: So that theſe Miſerable Creatures are (as yet) deſtitute of all manner of Support under the many Calamities and Afflictions of this mortal and frail Life. Whilſt to us *the Sun of Righteouſneſs is riſen with healing in his Wings*; to diſperſe theſe Fogs, and to *guide our Feet into the Way of Peace.*

Well; But certainly this cannot be the great Point of Honour promis'd in the Text. Our Saviour's Power in the Church Militant is not ſet off to the Eye with any

ſuch mighty Pomp and Luſtre; as that to ſhare the Government with him here, ſhould be a piece of Renown ſo very deſireable. Inſtead therefore of valuing our ſelves upon the Priviledge of *Reigning with him* in this Kingdom, 'tis to be fear'd that he *will be deſpiſed and rejected of Men*; and that we *ſhall hide our faces from him, and eſteem him as Nothing.*

But —— We ſhall begin to have other Notions of our *King*, when we conſider (*Secondly*) that by *Living* and *Reigning* with him, may and ought to be underſtood our Admiſſion to his *Kingdom of Glory*; at his Second Appearance, in the full Splendour of His Godhead, attended with *Thouſands and Ten thouſands of his Angels*: When we, with the reſt of his Elect, ſhall hear the happy Summons of, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the beginning of the World*: When we ſhall enter upon thoſe Unſpeakable and Eternal Joys, which *Eye hath not ſeen, nor Ear heard, neither can it enter into the Heart of Man to conceive.* This, This is the Reward the Text propoſes. A Reward that is to Commence upon the End and Accompliſh-

ment of all our Sufferings; when the Anguish and Sorrows of a Miserable and Wretched Life are over, and our Lord prepares to give *His Labourers their Hire*. 'Tis then, and then only, that we shall truly *Live* and *Reign* with him; when we are Eas'd of all the heavy Burthens and Vassalage of Mortality, and receiv'd up into the *Glorious Liberty of the Sons of God*.

It cannot be hoped that I should here give you a full and perfect Description of the Infinite Glories and Pleasures of this *Life* and *Kingdom*; since this Knowledge is *too Wonderful and Excellent* for our Shallow and Imperfect Understandings to attain to. These Mysteries are only represented to us, in the Word of God, under such faint Types and Shadows as are sufficient to Quicken and Inspirit our Zeal in the Quest of 'em; but (withal) so Intricate, as to Check and Discourage a too Curious and Sawcy Enquiry. Let it suffice us to know, That our Condition will be infinitely happy; beyond the most complete State of Excellence that we are, or can be, capable of on this side Eternity.

All the Faculties of our Souls will be Improv'd, and Advanc'd to a full Maturity. We have here but a very Dim, Faint and Imperfect Notion of God, and the Things of another World. The little Acquaintance that we naturally have with our Creatour, is only taken up at Second-hand; and borrow'd from our Converſe with Inferiour Cauſes and Effects. Many of theſe have enough in them to teach us, that there is a Supreme Being, who muſt have been the Author of this Admirable Frame of Things here below: But what he is, or how far his own Eſſence ſurpaſſes that of his Creatures, we know not. Nor is it agreable to our preſent Condition and Circumſtances that we ſhould. The little Shreds and Scraps of Knowledge which we have, are apt to *puff us up* to that Extravagance of Pride, as almoſt to pronounce our ſelves Gods, *knowing Good and Evil*; and 'twould but encreaſe our Inſolence to be better vers'd in the Secrets of Heaven. But let us, with Patience and Humility, run our Courſe; and this Veil will, at laſt, be remov'd. *When that which is perfect is come, then that which is in part will be done away.* We ſhall no longer

underſtand and *talk as Children*, Senſeleſs and Half-witted; but (*laying aſide Childiſh Things*, the Fopperies of Humane Wiſdom) we ſhall come to a full Accompliſhment and Perfection of Knowledge *in God and his Chriſt.*

Again; As our Underſtandings will be Enlighten'd, ſo we ſhall here meet with Objects of Comfort and Pleaſure as boundleſs as our Wills and Deſires. In this Life we are continually uneaſy and diſſatisfy'd; hurry'd headlong in the Purſuit of every glittering Toy, and yet far from being Content in the Enjoyment. But, in our Saviour's *Kingdom*, we are ſure to meet with *Fulneſs of Joy*; and, *at his Right hand, Pleaſures for evermore.* We ſhall there have no *Variableneſs, Change, or Shadow of Turning.* The Keenneſs of our Affections will not blunt their Edge; nor the Incomparable Sweetneſs and Delicacy of the Objects Satiate and Cloy. The Peace and Joy of our Minds will have no Alloy, no dreadful Apprehenſions of any New or Future Judgments; but our Quiet will be every way Complete and Entire, ſeal'd up to us in a full Aſſurance of a free Pardon and Remiſ-

ſion of all our Tranſgreſſions. And, as we are thus freed from the Torments and Sting of paſt Follies, ſo ſhall we be put beyond all poſſibility of a Relapſe; and the Terrour of falling back into our former Impieties. All *Tears will be wiped away from our Eyes*; and all our Sorrows and Grief ſwallow'd up in the Bottomleſs and Immenſe Joys of *God's Salvation, and Peace in the Holy Ghoſt.*

I have now done with the General Doctrines of the Text. Give me leave briefly to Apply them to the Royal Martyr of the Day. And ----

Firſt; His *Sufferings*, if any of a meer Man could do it, bear a juſt proportion to thoſe of His Crucify'd Saviour. He, whoſe Monſtrous Murder we come this day to bewail, was likewiſe *The Anointed of the Lord*: A Style, which (one would have thought) ſhould have carry'd Reverence enough in it to reſtrain the moſt profligate Ruffian from daring to ſit in Judgment upon him. If *touch not mine Anointed* be not a ſufficient Fence and Guard about the Perſons of Kings, as Reſpecting rather (what the Con-

text seems to intimate) those of the Priesthood; yet, surely, *I have said ye are Gods* renders them yet more Sacred, and strikes an extraordinary and deep Stamp of the Image of the Almighty upon them. And, if afterwards it be no less than Sacriledge to rob them of any part of their Honour, by *despising their Dominions, and speaking Evil of their Dignities*, what a Superlative and Transcendent Sin must it be to wash our hands in their Blood? This seems to be, nay it questionless is, one of the boldest Strokes in Atheism; when not only we our selves stand in Defiance and an open Rebellion against Heaven, but, to the utmost of our Power, endeavour to bring all others into the miserable Circumstances of *Living without God in the World*. For, whatever new Definitions of the Nature of Soveraignty, and Measures of Obedience, some Men may offer to put into our Heads, the Church of God in all Ages (and particularly that part of it whereof we have the Happiness to be Members) has ever maintain'd, that the Lawful Princes of every Nation and People under the Heavens have a fairer Character than ordinary of the Di-

vine Essence; that they are God's Vicegerents on Earth, and Act by His Authority and Commission: And, whether their Titles and Government have descended upon them by Hereditary Right, or the free Voice and Election of their Subjects, their Power is still the same; They are the *Ministers of God*, and not of the People, and are to be obey'd, *not only for Wrath, but Conscience sake.* For the granting to Another the Power over me, and a Voluntary Subjection of my self to his Government, does no more prove, that I can throw off the Yoke whenever I find it uneasy upon my Shoulders; than a Soldier's having freely listed himself under a Command, will argue that he's at Liberty to leave the Service at Pleasure: So that there is something of Divinity in every Soveraign, which will not allow us to approach his Person with a common Freedom and Familiarity; much less to offer him any Violence, upon the most sensible Provocation.

But, to carry on the Comparison yet more particularly, in what Extasies of Charity would our Martyr'd King recommend to the Almighty's Pardon and Pity the Souls

of his deluded Subjects; by, and for, whom his Blood was ſhed? With what inceſſant Earneſtneſs did he ſollicite Heaven for Mercy and Compaſſion on thoſe Forces that *had ſet themſelves in Array againſt him?* Upon the Peruſal of the Meaneſt of thoſe many Excellent Meditations which he has left to Poſterity, a Stranger to the Bloodſhed of this Day would expect to hear of the chearful Readineſs of every Subject in the Three Kingdoms to ſacrifice his Life in the Service of ſo Meek and Gracious a Monarch. And yet (Alas!) this *Lamb* is alſo *led to the Slaughter*, *Revil'd*, and *Spit upon*; Nay, and publickly Executed as a Traiterous Rebel, before the Gates of his own Palace, hardly one honeſt Centurion daring ſo much as to mutter that he *was a Religious Man.* Our Modern Hiſtorians have (I think) generally omitted the taking Notice, that we ſtill have (within a few Yards of this Church) the Original Warrant for his Execution, ſign'd by *Bradſhaw* and above Fifty more of his Curſed Judges; who, to their own Eternal Infamy, and the Neceſſary Caution of future Generations, ought to be Recorded in all the Various Shapes of their Villany.

That a Prince, who was thus driven thro' all the ſeveral Stages of his Redeemer's Sufferings, now *Lives* and *Reigns* with him, the Text will not allow us to doubt; were we ſo far forſaken of Duty and Charity as to be inclin'd to it. He that thus *fought the good Fight* of his Lord's Goſpel-Faith, and ſhared with him in a *Crown of Thorns* here, could not fail of ſharing likewiſe in that which was *laid up for him in Heaven*: And therefore (without inſiſting any farther on this Head) I ſhall proceed to thoſe *Practical Reflections*, which are the chief and proper Buſineſs of the Day. And——

Firſt; 'Twill be our great Concern to Reflect impartially upon the General Guilt of the whole *People of the Land*, without ſingling out a *Scape-Goat* from any particular Set or *Party of Men*: For that ſome (at leaſt) of the *Lifters up of their Heels* againſt this Butcher'd Prince were Profeſſors of the ſame Religion with himſelf, we have his own Teſtimony. Whatever Mask Men might afterwards put on, 'twas not Religion (but Ambition and Senſuality) which firſt carry'd ſo many of the Subjects of theſe Kingdoms into Rebellious and Treaſonable Practices; and,

and, when once they were plunged in these Mischiefs, 'twas their business to Invent new Schemes of Religion, such as would Justify Actions wholly Inconsistent with the Old Model. Whoever then were the wicked Instruments of our Misery, we come here this Day (I hope, as we ought to do) humbly to Confess that *we had no King, because we*, our selves, *feared not the Lord*; and that it was for our *own* Iniquities that *we, our King and our Priests, were deliver'd to the Sword, to Captivity, to a Spoil and Confusion of Face*, on this Day. 'Tis of infinite Concernment to us to *keep the Fast*, as we all pretend to do, in the Sincerity of our Hearts; prostrating these, as well as our Bodies, before the Throne of Mercy. And—*Do thou deliver us from Blood-Guiltiness, O God, thou that art the God of our Salvation. Suffer us not to sink Eternally under the Weight of thy Displeasure, and the Heavy Burthen of this Day's Guilt! Let the Sufferings of thy Son atone for those of thine Anointed! Be not angry with us for ever; but, according to the multitude of thy Mercies, blot out our Iniquities! Amen. Amen.* But—

Secondly; A bare Repentance and Sorrow for what is paſs'd will not finiſh the Work we are about, without a firm Reſolution and ſteady Purpoſes of paying a better Obedience to our God and his Lieutenant for the future. 'Tis but an empty Grief to lament the Shipwrack we have already ſuffered; unleſs we have the Wiſdom hereafter to avoid the Rocks, whereon we have once been ſplit. To this end, Let us Remember by what Steps we advanc'd to the perfect Wickedneſs of this Day; how modeſtly, at firſt, we ſet out, with a Scrupulous and Conſcientious Mien in Aſſerting, That *to take the Oath of Supremacy was to declare to the World that we own'd no other King but Cæſar.* Soon after this, we grew hardyer: And then, *The People were the true Fountain of Power, and might Lawfully (as they ſaw Occaſion) bind their Kings in Chains and their Nobles with Fetters of Iron.* At laſt, when Rebellion was grown up to a full Stature and Perfection, the King was proclaim'd *a Prophane Tyrant*; *a Claw of the Cruel Beaſt*; *Anti-Chriſt*; *an Enemy to the Church of God*; *the* Romiſh *Jehoram, &c.* And, with theſe Clamours, His Majeſty was hunted and pur-

su'd to the very Stage, whereon the last Scene of Horrour was Acted. Let us therefore (for God's sake, for the Nation's sake, and our own) avoid earnestly the like Unmannerly, Undutiful and Unchristian, Reflections for the future.

And, pardon me if I tell you that I think the Advice most especially useful under our present Circumstances. A few years ago, we were deliver'd from our Apprehensions of great Sufferings and Severities under the Dominion and Rule of an Unfortunate Prince; And some Men of little Sense, and less Religion, thought they could never sufficiently signalize their Zeal for the Service of His late Majesty, without Railing at, and Reviling of, His Predecessour. Our Deliverer himself is now taken away from us, and *gather'd to his Fathers*; being succeeded by a Princess most completely furnish'd with all the desirable Endowments of a truly Good and Religious Governour: But (as if no Yoke could possibly be made easy enough for us) the same fretful Temper still continues, and we go on in our old way of Bespattering, and Defiling the Memory of the last that left the Throne. It may be worth our

while

while ſeriouſly to Examine and Conſider what was King *David*'s Behaviour on the like Occaſion. We have a particular Account of it in the Three firſt Chapters of the Second Book of *Samuel*. In the *Firſt* of theſe (the former Leſſon for the Day) the *Amalekite* that brings the News of *Saul*'s Death, bragging of his having embru'd his Hands in the Royal Blood, receives no other Reward than Death; and this heavy Curſe, to imbitter the Potion, *Thy Blood be upon thine own Head: for thy Mouth has teſtify'd againſt thee, ſaying, I have ſlain the Lord's Anointed.* In the *Next*, the Men of *Jabeſh-Gilead* are bleſſed by him, and promis'd a *Requital*, for *ſhewing Kindneſs unto their Lord, even unto Saul, and having bury'd him*: And, in the *Third*, his Tender Uſage of *Abner*, an Adherent to the Houſe of *Saul* to the laſt, is as Remarkable as either of the former Paſſages. Now; I cannot but believe that King *David* was all this while very well ſatisfy'd of the Juſtneſs of his own Title, and the Diſpleaſure that God had taken againſt the *Houſe of Saul*: But he wiſely foreſaw that, if every pitiful and Diſcontented Slave were ſuffered to give a Kick

to that unhappy Prince in his Fall, 'twould not be long (in all likelyhood) before himself also should tumble, and be trod on.

To conclude; Let us study the Principles, and keep close to the Practice of all the Excellent Doctrines that are set forth and establish'd in our Church. Then will the Truth of that Holy Religion we profess be represented to *our* Judgments (as our blessed Martyr pray'd it might be to that of his Royal Consort) with *all the Beauties of Humility, Loyalty, Charity and Peaceableness*; *which*, says he, *are the proper Fruits and Ornaments of it: Not in the Odious Disguises of Levity, Schism, Heresy, Novelty, Cruelty and Disloyalty, which some Mens Practices have put upon it.* Our Foundations, 'tis to be hoped, are not shaken by the Weight of those many Great and Extraordinary Revolutions that have pass'd upon us. The All-wise Providence of God has frequently of late (and, as some of us always thought, very graciously) exchang'd our Governors: But if we ungratefully alter our Notions of the Divine Right of Government, and throw

off

off our Antient and Primitive Rules of Obedience, we shall make an unworthy Return for the Mercies we have received.

May God give us Grace to consider what has been said; and to have a Right Understanding in all Things! *To God the Father*, &c.

FINIS.